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PART I.

Notifications by the Govt. of His Highness the Maharaja of Mysore.

GENERAL.

NOTIFICATIONS.

The 2nd January 1891.

No. 341.—All Public Offices and Civil Courts in the Province will be closed for four days commencing from the 25th February 1891 to admit of the Census work being conducted without interruption.

The 3rd January 1891.

No. 341.—Lazarus Domingo, Amildar of the Honnali Taluk, Shimoga District, is granted casual leave of absence for 15 days under Rule I of the Rules sanctioned in Proceedings No. 7140-71—200, dated 5th February 1889.

By Order,
T. ANANDA ROW,
Chief Secretary.

The 5th January 1891.

No. 342.—Mr. C. Cress, District and Sessions Judge, Shimoga, is granted one month's privilege leave from the 16th January 1891 or such other subsequent date as he may avail himself of the same.

Mr. S. Hamajee Row, (Registrar, Chief Court), is appointed to act as District and Sessions Judge, Shimoga, during the absence of Mr. Cress on leave or until further orders.

No. 343.—Mr. K. P. Puttanna Chetti, Assistant Commissioner, is appointed to be Vice-President of the Municipality of Bangalore City, till the 31st March 1891.

No. 345.—E. C. Sivagnanam Pille, Munsiff of Chikballapur, is granted leave on Medical certificate for 3 months with effect from the 23rd December 1890.

No. 346.—Mr. E. P. Lovery, Officiating Superintendent of Forests, Shimoga, was granted casual leave for 7 days from the 15th to the 21st September 1890, under the terms of Rule 1 of the Revised Rules published in Proceedings No. 7140-71—Cir. 200, dated 5th February 1881.

The 8th January 1891.

No. 347.—It is notified for public information that a 3rd Class Combined Post and Telegraph Office was opened at Siddapur in Coorg on the 1st January 1891.

No. 348.—The 7 days' casual leave granted to Gundappa, Amildar of the Challakere Taluk, Chitaldroog District, in Notification No. 339, dated 23rd December 1890, is extended to 14 days.

No. 349.—Under Section 12 of the Code of Criminal Procedure, A. Ananda Rao, Munsiff of Nelamangala, is appointed to be a Magistrate of the 3rd Class.

No. 350.—In modification of Notification No. 278, dated 30th September 1890, it is hereby notified that B. Ramaswamaiengar, Additional Munsiff, will continue to hold his Court at Mysore till the next Annual Recess.

No. 351.—B. Basavaradhya, B. A., B. L., Revenue Probationer, Kolar District, is appointed to act as Munsiff of Chikballapur in the 3rd Grade, during the absence of E. C. Sivagnanam Pille, on leave or until further orders. To join forthwith.

The 9th January 1891.

No. 357.—It is hereby notified for general information that in persuance of the provisions contained in Regulation No. V of 1890, published in Part III of the Mysore Gazette, dated the 13th December 1890, a general Census of the population of the Mysore Province will be taken on the night of the 26th February 1891.

2. It will be the duty of all Government officers as well as non-officials, who have been and who may hereafter be entrusted with the Census, which should be regarded as a work of paramount importance while it lasts, to see that the rules and instructions, published for the conduct and guidance of Census officers in taking the Census, are carried out with efficiency and accuracy, as required by Section 4, Clause 3, of the said Regulation. And, under Section 6 of the same, every Census officer may ask all such questions of all persons within the limits of the local area for which he is appointed as, by instructions issued in this behalf by the Superintendent of Census in Mysore, he may be directed to ask.

3. In view to afford aid to the persons who may be appointed as Census officers, the Government directs that, as per separate orders already issued, the services of officials of all Departments connected with the Administration be made available for the purposes of the ensuing Census. In carrying out this important measure, the Government also relies upon the willing co-operation of all classes of the people.

4. The rules for the guidance of the Enumerators and the standard questions which may be put by them to the people to be enumerated are re-published for general information under Section 6 of the Census Regulation No. V of 1890.

INSTRUCTIONS TO ENUMERATORS.

A.—THE FIRST ROUND (PRELIMINARY RECORD).

1. Beginning from the of 1891, you will visit every house in your block to which a separate number has been affixed, in the order in which they are entered in the list in your book, and enter in the schedules in that book every person residing in those houses in the manner prescribed below.

2. You must use black ink, and write very clearly in the character you know best.

3. You must take a fresh page for each house. If there are more than eight persons in a house, you should continue the entries for that house on the next page, repeating at the top of that page the number of the house in question, with the word 'continued' after it in brackets. You must never begin the entries for a fresh house in the middle of a page, but should leave the unused lines blank.

4. If the entry for any person in any of the columns of the schedule be the same as that for the person entered on the line above, you must repeat the entry and never write the word "ditto," or make dots.

5. If one of the houses on the list be found unoccupied, you should write the word 'empty' after the number of that house on the top of the form.

6. You are to enter all persons who ordinarily live and take their meals from the house, even though any of them may be, at the time of your visit, absent for a short time at the bazar, town, watching crops, fishery, (or even for a few days at a wedding or on a pilgrimage, provided they are to be back at the house before the 26th February). After the residents, you should enter the visitors, if any, stopping in the house, [but not such as are only there for a day or two, as for a wedding, &c., and will not remain there till the 26th February]. In dharmshálás, chatrams, musâfirkhânâs, Travellers' Bungalows, serais or temples, you should enter on this occasion only those who usually live there and not travellers, &c., stopping only a day or a night or so in the building.

7. Before beginning to make these entries, you must read carefully the rules for filling up each column which are printed on the next page and also the specimen schedule on the page opposite those rules.

8. You should point out to the supervisor entries about which you are in doubt, and receive his instructions. You must have completed all the entries in your block by the of 1891.

B.—THE SECOND ROUND (FINAL RECORD).

9. At nightfall on the 26th February 1891, you will take this book as already filled in and again visit every house in your block in order.

10. You must summon the chief member of each family residing in the house, and read over to him the entries made for his family in the schedule. You will strike out the entries for persons who are not present or who may have since died and fill up the form for any person now in the house who was not there when the first visit was made, such as guests, infants newly born, and others. You are to consider as present all living in or taking their meals from the house, even though any of them may be out fishing, or watching in the fields or at a shop, &c., for the night.

11. You must enter the word "*Visitor*" in column 1 after the names of all who are only in the house for a few days and do not ordinarily reside there.

12. If there be no room left on the schedule for the fresh entries abovementioned, you must take a fresh page at the end of your book, and enter on it the house number with the word 'continued' after it, *as prescribed in paragraph 3 above.*

13. Before you start on your round, you must see that you are yourself enumerated in the house where you are living.

14. You must make no alteration whatever in any entry against the name of any person unless you have to strike out the entries altogether because he or she is no longer present. When you so strike out a person, you must draw the line completely through all the entries following that person's name and not merely through column 1.

15. You must use red ink only for entries and erasures made on the round on the 26th February.

16. Whilst going on this round, you must visit every house marked "empty" in your book to see whether any person is now living there.

17. Before visiting as above all the dwelling-houses, you must go to the dharmshálâs, chatrams, musâfirkhânâs, serais, *encampments* and landing places, *where travellers rest for the night*, and enter all particulars in the schedules for the way-farers, boatmen, pilgrims, &c., you may find there, and strike out the entries already made against persons who are not now present. You should ascertain from the village watchmen if any wandering gang, &c., has come to pitch in your block, and if there be any such you should go and enumerate it as above prescribed for other persons.

18. If any householder in your block has been given a separate schedule, you should collect it on the morning of the 27th February, and after seeing that the rules have been complied with in filling up the columns, you should stitch or pin it into your book, next to the last schedule filled up by you.

19. After your book has been inspected by the supervisor, you will prepare the short abstract printed on the back of the specimen schedule in it, as directed by the supervisor, and he will not take charge of your book until he has certified it to be correct.

20. According to the Census Act, every person is legally bound to furnish you with such information as is necessary for filling up the schedule; but you are forbidden to ask for any information not required for the purposes of the Census, as, for instance, the amount of any person's income. Any enumerator detected in extorting money on any pretext connected with the Census renders himself liable to punishment under the Census Act or the Penal Code.

C.—RULES FOR FILLING UP THE SCHEDULE.

RULE 1.—Column 1 (*Serial number and name*).—Enter first the chief resident member of the family, whether male or female, then the other members of the family and their resident servants, if any, and lastly, visitors or temporary residents, [after whose name write a (V) in brackets for "visitor"]. If there be any objection made to giving the name of a female, write the word 'female' in this column [*adding her relationship to some member of the household and filling up the rest of the columns for her as usual*]:—

If an infant has not yet been named, enter the word 'infant.' The enumerator is not to insist upon any female giving her own or her husband's name. The serial numbers must not be added till the final record.

RULE 2.—Column 2 (*Religion*).—Enter here the religion which each person returns:—

As—Hindu, Mussalman, Jain, Christian, Paisi. Forest tribes, who are not Hindus, Mussalmans, &c., should have the name of their tribe entered in this column, as Lambáni, Sóliga, Koracha, Domba, &c.; Low castes, as Holeya (Paria), Mâdiga, &c., should be entered by the religion which they themselves return, and no dispute about it is to be raised.

RULE 3.—Column 3 (*Sect of religion*).—Enter the sect of religion followed by each person as they return it:—

As—Smártha, Vaishnava, Vallabachárya, Lingayat, &c., for Hindus; Sunni, Shiyya, &c., for Mussalmans; and for Christians enter whether Church of England, Roman Catholic, Presbyterian, Lutheran, Baptist, Methodist Episcopalian, &c. If the sect cannot be stated, enter "not returned" in this column, but do not leave it blank.

RULE 4.—Column 4 (*Caste, &c.*).—Enter the caste of Hindus and Jains, and the tribes of those who have not castes, and the races of Christians, Buddhists, &c.:—

As—Brahmana, Kshatriya, Vaisya, Sûdra, Holeya (Paria), Mâdiga, &c., for Hindus; Pathan, Mogal, &c., for Mussalmans; Eurasian or Native Christian for Christians. Do not enter vague terms, such as, Hindustani, Marwari, Panjábi, &c.

RULE 5.—Column 5 (*Sub-division of caste, &c.*).—If the caste has been entered in column 4, enter here the sub-division, as Murikinád, Brahachcharana, Badaganád of Brahmanas; Gangadikár Vakkaliga, Hallikár Vakkaliga of Sûdras. If tribe, enter the clan; if race, enter the tribe or nationality.

Some races or castes may not return sub-divisions, and in their case, the entry in column 4 should be repeated, but this column must not be left blank. Native Christians, for instance, may be returned as 'Portuguese, East Indian, Madrasi, or by their caste, if recognised.

RULE 5 *a*.— *Col.* 5 *a*. Enter in this column whether the person enumerated belongs to the 18 or 9 phanas. If the distinction of 18 or 9 phanas does not exist in the case of any caste or person, enter the words "*no distinction.*"

RULE 6.—Column 6 (*Male or Female*).—Enter here each person as either *Male or Female*, even though you have written the word 'female,' in column 1 already.

RULE 7.—Column 7 (*Age*).—Enter the number of years each person has completed. For infants less than one year old, enter the word 'infant.'

If a person cannot state his or her age exactly, the enumerator should ask the relations, or refer to some well known event of local importance, or if the person be present, make a guess at the age from the appearance. He must never insist on seeing any female who is not voluntarily produced before him.

RULE 8.—Column 8 (*Marriage, &c.*).—Enter each person, whether infant, child, or grown up, as either *married, unmarried,* or *widowed.* This column must not be left blank for any one of whatever age.

Children who have been married should be entered as married, even though they may not have begun to actually live with their wives or husbands. Persons who have been married, but have no wife or husband living, should be entered as widowed. The enumerator must accept the statement made by the person, or in the case of children, by their relatives.

(*a*) If the person is unmarried, say so in sub-column (*a*).
(*b*) If he or she is married, note the same in sub-column (i) under (*b*); and in sub-column (ii), show whether the person is married for the 1st, 2nd or 3rd time. In sub-column (iii) state approximately the age of the person at the time of 1st marriage.

(*c*) Enter in sub-column (i), under (*c*) if the person is a widower or widow; and sub-column (ii), state the probable age when he became a widower or she became a widow for the first time.

RULE 9.—Column 9 (*Parent-tongue*).—Enter the language which each person returns as ordinarily spoken in the household of that person's parents.

RULE 10.—Column 10 (*Birth-place*).—Enter the District and State in which each person was born, and if the person be not born in the Mysore Province, add the name of the Province to the District of birth.

If the person be born out of India, enter the country, as China, Kabul, Ceylon. The names of villages, taluks, &c., are not to be given.

RULE 11.—Column 11 (*Occupation or means of subsistence*). [*Read this rule very carefully, and ask the Supervisor about all cases which seem doubtful to you*].—Enter here the exact occupation or means of livelihood of all males and females who do work or live on private property, such as house-rent, pension, &c. In the case of children and women who do no work, enter the occupation of the head of their family, or of the person who supports them, adding the word "dependent," but do not leave this column unfilled for any one, even an infant. If a person have two or more occupations, enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered.

No vague terms should be used, such as "service," "Government service," "shopkeeping," "writing," or "labour," &c.; but the exact service, the goods sold, the class of writing or labour must be stated. When a person's occupation is connected with agriculture, it should be stated whether the land is cultivated in person or all let to tenants (*if the land is partly cultivated by himself and partly sublet, it should be entered as cultivated in person*); if he be an agricultural labourer, it should be stated whether he be engaged by the month or year, or is a daily field labourer. Women who earn money by occupations, independent of their husbands, such as, selling firewood, cowdung-cakes, grass, or by ricepounding, weaving or doing house work for wages, should be shown under those occupations. If a person makes the articles he sells, he should be entered as "maker and seller" of them. If a person lives on alms, it should be stated whether he is a religious mendicant or an ordinary beggar. When a person is in Government, Railway, or Municipal service, the special service should be entered first and the word Government or Municipal, &c, after; as, clerk—*Government*; sweeper-*Municipal*; labourer—*Railway*; Agent, Cashier, &c.—*Bank*. If a person be temporarily out of employ, enter the last or ordinary occupation.

RULE 12.—Column 12 (*Instruction*).—Enter in this column against such person, whether grown up, child or infant, either *learning, literate,* or *illiterate.* Enter all those as *learning* who are under instruction, either at home or at school or college. Enter as *literate* those who are able to both read and write any language, but are not under instruction as above. Enter as *illiterate* those who are not under instruction, and who do not know how to both read and write, or who can read but not write, or can sign their own name but not read.

RULE 13.—Column 13 (*Language known by literate*).—Enter here the language which those shown as *literate* in column 12 can both read and write, and if a person knows how to read and write English, as well as a vernacular, enter "English" also.

This column is to be left blank for those shown in column 12 as learning or illiterate, and except when English is known, only one language should be entered, that best known.

RULE 14.—Column 14 (*Infirmities*).—If any person be blind of both eyes, or deaf and dumb, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column.

Do not enter those blind of one eye only, or who are suffering from white leprosy only.

In sub-column (*a*) enter only such persons as are deaf and dumb from birth : and those who are insane and blind of both eyes or suffering from corrosive leprosy, whether from birth or otherwise. In sub-column (*b*), enter only such as have become deaf and dumb subsequent to birth.

RULE 15. Eunuchs, if any, should be returned as *Males*; and Prostitutes as *Unmarried*, but if they represent themselves as married, the same should be entered without question.

Standard questions to be asked by the Census officer who fills up the Schedules.

Note.—These questions indicate the main points on which enquiries are to be made, but the instructions and rules must be carefully studied before the person filling up the schedules begins his task, so that if the answers first given to these questions do not contain the information required according to the rules, additional questions must be asked until the answers furnish that information.

PART I.—*Questions on the First round.*

1. Who is the head of this family, residing here ?
2. (Column 1).—What is your name and father's name ?
3. (Column 2).—What is your religion ?
4. (Column 3).—Do you belong to any special sect of that religion ? If you do, to what sect ?
5. (Column 4).—What is your caste [*tribe, race, &c.*] ?
6. (Column 5).—What is the name of the branch of that caste [*tribe* or *race*] by which you are commonly known ?
7. (Column 5 *a*).—Whether you belong to the 18 Phanas or the 9 Phanas.
8. (Column 7).—How old are you—that is, how many years have you completed ?
9. (Column 8).—Have you ever been married ? If married, whether for the 1st, 2nd or 3rd time ? and what was your age at the first marriage ? Have you a wife (or husband) now alive ? If widowed, what was your age when your (wife or husband) died ?
10. (Column 9).—What language was spoken in your father's household ?
11. (Column 10).—In what district were you born ? If it is not in the Province, in what province is it ? If not in British Territory, in what State ? If not in India, in what country ?
12. (Column 11).—How do you get your living ? If from the land, are you owner or tenant ? If owner, do you cultivate any of your land, or let it all out? Have you any other occupation besides agriculture ? If you have, what is it ? If you have several occupations, which do you say is the principal one ?
13. (Column 12).—Are you attending School or College, or being educated at home ? If you are not, can you read and write ?
14. (Column 13).—If you are no longer attending school or college, and can read and write, what language can you read and write best ? Can you read and write English ?
15. (Column 14).—Is any member of your family insane, deaf and dumb from birth, or totally blind or a leper ? Or is there any one who is only deaf and dumb now, but not from birth ?

Now tell me the names of all who are ordinarily living or taking their meals with you ? First, the members of your family in order of age ; next your servants who live with you ; lastly, visitors stopping in the house ? Are any of the visitors likely to be here on the 26th of February ? * (If you object to telling the names of any of the females in the house, I will enter them by numbers only.)

16. Now answer each question from 2 to 15 above, about each of the persons you have mentioned.
17. Are any of these persons supported by you without doing any work for themselves ?

* The Hindu, Mussalman, or Burmese date had better be given if it is more intelligible to those concerned.

PART II.—*Questions on the Final round.*

18. Listen while I read out the names of the persons entered as living in your house. Are all these persons alive? Has any one of them gone away, so that he is not living in or taking his meals from the house?

19. Is any one living in or taking his meals from your house who has come here since the entries were made, and who is not included in them? Has any child been born in your house since then?

20. If any person has so come, or child been born, answer all the questions 2 to 15 about each of such persons.

1. The petition box kept at the Dewan's Office, Bangalore, will be cleared at 12 noon every day by the Chief Secretary, and in his absence from Bangalore by the Under-Secretary.

2. Petitioners will be heard at the Office of the Dewan at 3 P. M. on every Thursday.

By Order,

A. SRINIVASACHARLU,
Under-Secretary.

EDUCATION.

REVISED NOTIFICATION.

The 15th December 1890.

MYSORE LOCAL EXAMINATION.

The Rules for the Mysore Local Examination and the Subjects adopted for 1891 are herewith published for general information.

1. The Examination will be of the Middle School standard, and confined to the Vernacular languages.

2. The Examination will be held annually in the month of November from the 25th day or if the 25th day happens to be Sunday from the 26th, at each District head-quarters and at such other places as may from year to year be decided on. It will be open to *bonâ fide* pupils, male or female, of Government or Aided Schools in Mysore, who are certified to have been in regular school attendance from the 15th of January preceding the Examination to the date of application.

3. The passing of this test (with Kannada as one of the languages taken up) will moreover be obligatory on all candidates for Vernacular employment under the Mysore Government, unless they have already passed the Madras Middle School or other higher test. (See Government Notification No. 3 of 12th April 1888.)

4. Candidates for the post of Pupil Teacher in a Government Vernacular School are also required to have passed this Examination, and Pupil Teachers now in Government employment must pass it before they can become eligible for promotion.

5. The following will be the subjects of Examination:—

Compulsory.

I. LANGUAGE.—Kannada, Telugu, Tamil or Hindustani.

i. Handwriting and dictation.—Writing out in a clear good hand, with separation of the words and sentences, and without errors in spelling, a passage to dictation from a reading book of the upper primary standard.

ii. Grammar.—Orthography, Etymology and Syntax.

iii. Text.—(The work that may be notified). Explanation of the meaning, quotation from memory of a passage not exceeding 25 lines from selected portions (to be notified), derivation of words, force of prefixes and suffixes, analysis of simple sentences.

II. ARITHMETIC.—Simple and compound rules, reduction, vulgar and decimal fractions, simple proportion and simple interest. (English figures to be used).

III. GEOGRAPHY and HISTORY.—The map of the World: India in detail: map-drawing in outline, inserting the lines of latitude and longitude, with entry of principal places and features. The leading facts of the History of India.